B.B.R.A.S.

NO 11

The Bombay Guardian.

VOL. XVII.—New Series. SATURDAY, JANUARY 20, 1872. [No. 47.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—The *Times of India* thinks the grand edifice just constructed for the Public Works Department on the Esplanade, should be taken rather for the European General Hospital, which has been waiting seven years for the new building promised and paid for, but never built. It seems to us a hospital should not be on the public street. Patients need quiet, and should be well removed from the rumbling of carriages and the hurry of business. The site formerly selected, on the Esplanade, where the forsaken foundations [illegible] ll traceable, would be better.

[illegible]he Rev. Wm. Taylor will preach in [illegible] & O. Co.'s Theatre, Mazagon Dock[illegible]o-morrow at 7 P.M.

[illegible] following is from the *Indian States*[illegible] There is a truth in the statement, an [illegible]nt truth; but it is put in rather too [illegible]nt and absolute a way. On reflection [illegible]s many passages of Scripture claim[illegible]he Bible the power to make men wise [illegible]ration. The teachings of Christ, [illegible] taught his contemporaries, are con[illegible]d in the Gospels; and so are the teach[illegible] of the Apostles.

The Scriptures were not written to *teach* but *prove* doctrine. The *teacher* has ever been the [illegible] voice:—the voice of the father, of the [illegible]er, of the minister, listened to with trustful [illegible]ence; and the Scriptures have simply been [illegible]led to, for proof of the doctrine taught. Now, [illegible] this fact is once clearly apprehended much [illegible]come clear, that without it is uncertain and [illegible]sfactory. For it is at this very point—the [illegible]g of the living voice—that the idea of a [illegible]h, of *the* Church arises, with its traditional [illegible]ngs and claims upon our attention and res[illegible]

We are not pretending to dogmatize upon [illegible] subject. We are simply pointing out a great [illegible] vital fact in the history of almost every man [illegible]ngst us. It is *not* from the Bible that we [illegible] learned the doctrines we believe, but from those [illegible] taught them to us with the living voice, in [illegible] infancy and later childhood. Of which of us, [illegible]idually, is it true to say that we learned our [illegible] from the Holy Scriptures? In almost every [illegible] we learned it from our parents, speaking [illegible]n the authority vested in them simply as such; [illegible]rom the Church, or the Chapel, in which we [illegible]ded the worship of God. And those amongst [illegible] have been the subjects of much intellec[illegible]ivity, know well that it is *to* the Scriptures [illegible]e been referring ever since, to satisfy our[illegible]f the truth or otherwise of that which in [illegible] instance we received upon the authority [illegible]ving voice, the voice of the teacher, of the [illegible]f the Church."

[illegible] reference to a criticism by our con[illegible]ary, of the work of the Bible Society, [illegible]ark that the larger part of the distri[illegible]of Scriptures is of portions, separate [illegible], the book of Psalms and the like, [illegible] of the entire Scriptures.

[illegible] goddess Doorga or Kali is one of the [illegible]lood-thirsty deities ever conceived by [illegible]d multitudes of human victims have been offered to her, some in our own day even, and multitudes would still be were it not for the restraining presence in the land of other religions and ideas. But it would seem that the Bengalees of the present day delight in honouring this hideous and revolting conception, which we can hardly call diabolic, for the devils know better than to venture, themselves, upon such horrible caricatures of the Godhead; 'the devils believe and tremble;' but a single glance at this goddess as she is often represented, suffices to show what lengths man will go to in his blindness and in the hardness of his heart. No festival is more universally kept in Bengal than the Doorga Pooja; much as the Gunputi festival is observed on this side of India; and the misguided people rival one another in lavish expenditure at the period of its annual recurrence. A more deplorable waste of money it is difficult to conceive of; and many are involved in debt and difficulty all the rest of the year because of it. A book has been published by a Bengali Baboo with regard to this festival, and all for the purpose of magnifying it and showing how great is the goddess Doorga in the regard of Bengalees. The *Friend of India* devotes nearly six columns to a notice of this book with copious extracts. One can easily understand that the consideration of this subject might lead to many important and useful remarks; but what will our readers say when we tell them that the *Friend of India* is delighted with the book and with the festival and with the goddess, and actually seems to luxuriate in the description of the way in which the goddess is to be awakened and then worshipped. The *Friend* begins his description thus:

"The goddess Doorga is said to have sprung from Brahma (the Creator); the image of the goddess may be made of earth, wood, iron, crystals, stones, or sweet smelling flowers. The worship when represented by a wooden figure gives the worshipper 'every earthly blessing;' by a gold figure, 'salvation;' by a silver figure, 'heavenly bliss;' by a copper figure, 'longevity;' by a figure of bell-metal, 'peace;' by a figure of sand, 'victory,' and by a figure of marble, 'enjoyment'—beautiful symbolism."

The article closes with these words:

"We think our readers will agree with us as to the interest and beauty of this well-written and tastefully-conceived little book. There is as much taste displayed in the selection and arrangement of the topics as in the language in which the story is told, and we hope that the author will be rewarded with a large sale and a general recognition of his labours to throw light on one of the great poems of his faith and race. A man who can see nothing beyond the pageant in the story of Doorga as told by Baboo Pratapchandra Ghosa has no business among these relics of the ages gone."

These relics of the ages gone are something more than that; the millions of Bengal are at this moment enslaved and led captive by this abominable worship; it comes in between them and the true God effectually to shut out the knowledge of Him and degrade them to that melancholy condition in which this book exhibits the Bengalees. We should consider it deplorable if some hill tribe of India were to conceive of the Queen of England as in person, tastes and demeanor like a savage Hottentot or Papuan woman, and represent her accordingly; the thing would make a great stir; resentment would be awakened, and the greatest solicitude expressed to set the imbeciles right. Yet an English editor can write with great complacency about a system which substitutes for the worship of the One living and true God, the Omnipresent Spirit, the bountiful Creator and Preserver, the worship of a hideous being with ten hands wielding axes, goads, swords, lances and other deadly weapons, the multiplication of which expresses at once ferocity and a sense of incompetency.

The *Friend* extracts the following translation of one of the prayers usually made to Doorga:

"Oh, Prachanda, give me children for ever, oh well-pleased girl of the gods, oh Ugra give fame to the family and victory to me. Thou art Rudrachanda and Prachanda, the destroyer of the army of Prachanda, oh Devi, protect us everywhere, lady of the universe I bow to thee. Thou art Doorga, because thou protectest us from danger, and because thou savest us from all evils, give us virtuous propensities and salvation. Devi for ever be gratified with me. Oh Doorga, most powerful Doorga, oh friend to the help-seeking, save me; oh subduer of the buffalo demon be pleased with me. Absolve me from sins, remove my miseries, save me from remorse and anxiety, from disease, from all causes for repentance, and ignorance, oh spouse of Siva. Om Kali Kali, Mahakali, oh Kalika, destroyer of sins, oh dispenser of virtuous motives, I bow to thee, Narayani. Give victory in times of war, give wealth at home and virtuous motives and kindness, give me, oh Devi, I salute thee. Oh Kali gave me life, oh Siva give me children for ever, oh Mahamaya give me wealth, oh Narasinhi give me honour. Om may Chandika guard my head, may Mahesvari guard my forehead, may Chamundi guard my eyes and may Parvati guard my hearing. Mahamaya guard my smelling, Hemavati guard my face, Amvica guard my tongue, Kalika guard my neck, Katyayani guard my shoulders, Siva guard my hands, Sambhupriya guard my arms, Parvati guard my breast, Varahi guard my waist, Chandika guard my navel, Narasinhi guard my sides, Bhavani guard my back, Rudrani guard my bosom, Bhavani guard my thighs, Aparna guard the two thigh roots, Doorga guard my legs, Srimati Sarvamangala guard all my body, Vishalakshi guard my organs, and Chandika my teeth, and Chamunda guard my heart. Doorga save me from blindness, from leprosy, from poverty, sickness, and most painful sorrow, and from cold relatives and friends, also from misfortunes."

It is very unpleasant for us to say any thing against the *Friend of India*, but we feel bound to express the opinion that the reputation of that journal was never subjected to so severe an ordeal as that which it is undergoing under its present management. There are some who think that the affectation of superiority to all religious convictions, and contempt for the truths which holy men of old gave their lives to defend, may compensate for the want of true depth of thought and ability to grasp and set forth those beacon truths which the age demands.

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The Bombay Guardian.

SATURDAY, JANUARY 20, 1872.

THE REV. WM. TAYLOR.

The Rev. Wm. Taylor, Evangelist, after preaching seven years in California, has now, for fifteen years and more, been preaching in the following countries: Canada and the United States; Great Britain; Australia, Tasmania, New Zealand; Southern Africa; England again; the West Indies; England again; again the West Indies; the South American Colonies; then Australia and neighbouring countries once more; Ceylon; Northern India, and now Western India. He has also visited Palestine, the European continent and other countries. In these various and widely-sundered countries he has preached the Gospel, and has had the joy of seeing not thousands merely, but myriads turn to the Lord. Fears have been expressed by a contemporary that most of those who have been so suddenly converted lately in Bombay under the preaching of Mr. Taylor, may go back or even swing away to the opposite extreme. But it was not yesterday that Mr. Taylor began to preach; he has been a preacher for more than a quarter of a century, and we can refer to almost any part of the world to find out whether the 'suddenly converted' generally relapse. It is five years since we gave an account of Mr. Taylor's work in the *Guardian*. In two years and a half, on his first visit to the Australasian countries, six thousand were converted. In Southern Africa, during six months' labour, seven thousand were reported by the local ministers as having been added to the churches through the blessing of God upon Mr. Taylor's preaching, though carried on with the disadvantage of an interpreter. From all these localities come up the most satisfactory testimony that the converts stand fast and continue faithfully following Christ. Ampler testimony to any fact no one could desire. It is altogether out of place for any one to be uttering such prognostications as we have referred to. There is an enormous amount of evidence against such an assumption.

They who have attended Mr. Taylor's meetings, not one or two, but several of them, and witnessed his manner of dealing with the souls of his hearers, are in no danger of adopting the fear expressed by our contemporary. Mr. Taylor does not deal largely in appeals to the passions of men; he appeals at times very earnestly to the best feelings of men; he deeply realizes himself the importance of the truths which he utters; but his language and manner are for the most part quiet and subdued. His one aim is to give the great truths of the Gospel such expression as that they may reach the hearts of his hearers, and in this he succeeds to a degree we have never seen parallelled. He does not lay himself out to captivate men by oratory; having great powers in this way, he ordinarily lays them aside, in order that he may accomplish the work of convincing men by irresistible logic, and by the logic of facts, and only when the occasion demands, does he rise to what men call eloquence. Those who put the by-laws of conventionality above the laws of God, will find something to be offended at in Mr. Taylor's familiarity, unceremoniousness and off-handedness. He believes it to be a part of the loyalty to truth, due from the preacher, that he should be perfectly natural; that there should be nothing 'put on' in tone of voice, manner, language. Those who from their inmost heart breathe the petition 'Thy Kingdom come' will beware of judging him and his work by any mere conventional standard, a standard that would, honestly applied, make even the apostles to be transgressors. We beg of such to consider the marvellous evidence to which we have above referred; to recognize in it the unmistakeable credentials of a divine commission; to bear in mind that Mr. Taylor asks nothing from any, receives nothing from any, paying his own expenses and supporting his much-loved family in the far-off home which he has not seen for fifteen years; and to beware how they speak coldly, mistrustingly, or contemptuously of his work. And we would say to our brethren in the ministry, Give him the right hand of fellowship, for his work's sake. It is not any interest of Mr. T. that is concerned in this matter; it is in the interests of ministers and their congregations that we speak.

But let us give an extract from the leader in the *Bombay Gazette*:

"No new truths are preached, no novel doctrine evolved; the old, old, story is repeated, and the very people who had heard it so often before that they had forgotten to *think* about its teaching suddenly discover a new light and become melted; they behave as if they have been reserved to a new knowledge of religious matters under the influence of the particular Shepherd who has now succeeded in moving them. How is it possible to ascribe it to any other power? How can it be reasonably ascribed to anything inherent in the familiar doctrine preached again, for all along this very doctrine, in the hands of the Ministers of the Established Church of England (whom the *Theophilus Anglicanus* hails as the anointed successors of the Holy Apostles) seemed inoperative; but it becomes suddenly vivifying and galvanizing when enunciated by some itinerant preacher. Surely it is not too much to say that, if the Spirit of God were so minded, it could have worked the very reformation, years ago, through the pulpit whence it was invoked, rather than now from the platform or the streets. The necessary conditions appeared to have been absent from the pulpit, but are present on the platform. What are they? Not greater erudition, nor greater accuracy, for the platform is perhaps deficient in these, but it possesses the eloquence of dramatic effect. Word pictures are skilfully painted, energetic actions evolve human magnetism, the minds of the hearers are taken captive and can no longer distinguish between truth and error, their feelings rise in conflict and precipitate their judgment, and ecstasy is the result. They feel the acuteness of their want of faith without caring to inquire what are the grounds of the faith, and they sting themselves with needless remorse which they are convinced can only be expiated by extreme self-abasement and misery. This is what Bunyan lashed himself into feeling when he exclaimed, 'Oh! how happy now was every creature over I! for they stood fast and kept their station. But I was gone and lost.' Of this sentiment writes the great Macaulay, 'Scarcely any madhouse could produce an instance of delusion so strong.'"

The gist of this is that we have had the Gospel preached a long time in Bombay without any marked results, and therefore the extraordinary results now witnessed must be regarded with suspicion. Now if the writer could only bring evidence from the New Testament itself, from the Acts of the Apostles say, that no very marked results of the preaching of the Gospel are to be expected, that God's method is not to gather into his kingdom many persons at a time, or that the kingdom is not taken by violence, then would he have some valuable support for his position. But alas for him, the very contrary is the case. God's method, as shown by the Acts, is to manifest his power and grace on a magnificent scale, a scale corresponding to the wide extent of man's misery and need. But in the work of saving man, God works by human agency, and his divine movements are accelerated or arrested according as this agency is in harmony with the divine mind. In Nazareth Christ could not do many mighty works. Mr. Taylor has faith that God will not merely work *some time*, but that he will work in the very hour when the Gospel is preached; under the influence of this faith he preaches, and we see the results. The true Christian life begins with acceptance, the acceptance by the sin-conscious heart of that salvation which God freely offers to sinners; and as soon as a man knows that he can do nothing to put himself right with God but just receive Christ, as his Physician, Healer, Saviour, Lord and Friend, there is no earthly or heavenly reason why he should not receive him there and then.

The delusion that excited the pity of Macaulay was the delusion of Paul and John, and it is inculcated in every page of the Bible. 'The ox knoweth his owner and the ass his master's crib; but Israel doth not know, my people do not consider.'

In conclusion we remark that the work is going on in Bombay, with increasing power; numbers are converted daily; Christians are quickened to a new life, see as they never did before the sacred obligation of witnessing for Christ; we could easily fill our columns with the narratives of remarkable conversions wrought in the last month or two. Instead of doubting and suspecting, let those who love their fellow-men, give their cordial sympathy to this good work, and rally round those who are engaged in it. They will get a blessing; we do not envy them what they would lose by standing aloof.

SCIENCE AND RELIGION.

In the *Indian Medical Gazette* appears an article entitled "Religion, Science and Medicine." The *Friend of India* notices it, and we make the following extract from its columns:

"The writer in the *Indian Medical* says:—'The least reflection will convince us how uncertain the teaching of science is; doctrines held as invulnerable to-day are not uncommonly demolished in the course of a few years,' and seems to us worse than useless attempting to defend our religious convictions against the supposed attacks of science, which, according to the nature of things, is unstable in the extreme. On the other hand, nothing that science can do will refute the historical evidence regarding Christianity, nor in the least degree affect our reponsibilities to our own consciences and to God. Now, we are fully aware of the risk we run of misrepresentation by disputing this view, but we dispute it nevertheless, and on any other ground do not comprehend Dr. Newman's—'Lead kindly Light.' To begin a scientific investigation assuming that our investigation must not differ from the views on natural phenomena of the followers of our Lord seems to us the reverse of loyalty to Truth. We demand for the Bible fair play at the hands of scientific men. We have no fear for the Bible—no fear for Christianity, the old dicta that 'God will protect His own' as true as it was in the days of Tiberias. We must be loyal to our perceptions of fact. There are, we know,—certain religionists who say—'If scientific discoveries are contrary to the Bible doctrine, they cannot be true.' There are others who say—'if your investigations seem to clash with the Bible give them up for the world's sake.' We would say—disregard both these classes of men. A scientific man cannot assume anything to be a demonstrated fact unless he can demonstrate it, and follow the demonstration, and for our own part we regret to see the above view stated in the

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Gazette. Scientific men ought to stand together loyally in these times. Let fact be met with fact, but do not let anything be permitted to block the way to a full, complete, unsparing investigation."

What is the meaning of the word Science? It means 'knowledge;' it is just another name for knowledge. When distinguished from religion, it means knowledge that we obtain by our own observations in distinction from that which is revealed to us in Scripture. But knowledge is knowledge, from whatever source it is obtained, and if we really ascertained something, that begets in our mind a standard by which we test certain other things that claim to be true. For instance, a boy at school is told by the schoolmaster that the diameter of the sun is nearly 400 times as great as that of the moon. Some time afterwards he sees an eclipse and notices that the body of the moon exactly covers that of the sun. For his first fact he had only testimony; but here is something obtained by actual observation. Now is it for him to say, The master told me wrong; I see for myself that the sun and the moon are of the same size? He would be a very foolish boy if he did, and one could not anticipate for him a very brilliant career. Now no man can be a successful student of nature who does not respect the integrity of knowledge actually acquired. Should he meet with some fact that seems to conflict with the law of gravitation, he does not suspect the law, but he suspects the instance, and tries to understand it better. If Darwin had had as much respect for ascertained and established truth, as he had for his own speculations, he would have shrunk from launching an hypothesis that contradicts the great universal law of the persistency of species; all trees and all creatures generating their own sorts and perpetuating their own features in their descendants. Proceeding with this line of thought we say that the believer has a revelation in the Scripture, of things specially bearing upon the history and destiny of man as a moral and responsible creature; and when he reads in some modern work on ethnology a very different account of the nations of antiquity from that given in the Bible, an account blankly contradicting it, he will not hesitate as to which he will admit. The testimony of God is to him more than the speculations of an ill-informed man. He has knowledge by which he is enabled to test this pretended knowledge and to pronounce it erring. The question is between science derived from the supreme fountain of light, and science, falsely so called, fancied by man. The fact that other men are unhappily, through unbelief, ignorant of those things which I have heard from God, is no reason why I should prove recreant to that knowledge. Nor is there any reason why I should dogmatize, and insist upon the acceptance of what I have learned from the Bible, by an unbelieving world.

It is very true as remarked by the *Indian Medical Gazette*, that the teachings of human science are very mutable. Positions which scientists have laid down and maintained as impregnable invulnerable for thirty years and more were overthrown almost in a day by the dredger's deep sea dredgings. In a moment there was a great collapse of the vast periods demanded for the primal eras of geology. This is one of the most humiliating defeats ever received by Science, and the lesson will be not to be lost. We have no thought of denying the great antiquity of this globe; the Bible does not deny it, but rather intimates it. Let us be loyal to our perceptions of fact, says the *Friend of India*. There is no such book of facts in the world, as the Bible. Let us be loyal to it; and let us receive whatever facts Science can really give to us; and where we have attained to demonstration, let us remember that we have therein a standard by which to judge of many things that come before us.

The sad, sad thing is that so many who profess to be votaries of Science, neglect the most important of all knowledge, that by which they would be brought into right relations with the Father of lights, and be better fitted to investigate his works. If they occupy themselves about the Bible, it is too often speculatively and not experimentally. The bread of heaven, the bread of eternal life is offered as freely to men, as the bread by which their bodies are sustained, is; instead of speculating about it or trying to analyze it, if they would just come and eat of it, they would know by experience that it is able to satisfy the great spiritual needs of our nature.

WHAT IS TRUTH?

They were baptized in the name of the Lord Jesus. (Acts xix. 5.) Many of the foreign Jews who came to Jerusalem in the days of John the Baptist, heard of him, went to hear him and were baptized by him. Many of these heard Jesus during the days of his ministry and recognized him as the Messiah. But their faith was of the pre-Pentecostal type. They did not know the significance of Christ's finished work, the absolute completeness of the atonement made by him, and their privilege to receive the Holy Spirit to dwell with them, filling them with peace and joy and enabling them to overcome sin and temptation and to testify gloriously of the salvation of Christ. Their faith was chiefly in something that was to be accomplished in an uncertain future. Apollos, who knew only the baptism of John, taught diligently the things of the Lord Jesus, knowing him to be the Christ, but not knowing that he had so completed the work of redemption for believers that it was their privilege to be enlightened, blessed, guided by the very Spirit of God. The great majority of Christians of the present day, have only this pre-Pentecostal faith; they look for some mighty power to come to them at an uncertain future, at the time of their death, say, and bless them with fulness of salvation, but they never dream that they have now all things that pertain to life and godliness in Christ and that the Spirit of God now offered to them has even now infinite power to refashion their hearts and purify them to the Lord a peculiar people. It is to be feared that they are building upon the sand; their state is much more dangerous than that of Apollos; as soon as he understood the glorious grace into which Christ's death has introduced us, he hastened to enter it; but they who fill our churches do not so much as know that there is a Holy Ghost able to break even now all the fetters of sin, fill us with joy unspeakable and peace that passeth understanding, give us a realizing sense of Christ's all-sufficient presence, and strengthen us to testify of his abounding grace to others. The Holy Ghost, in their estimation, is one that is able to do *a little more* than they are able to do themselves, and keep them from falling below the level of that wretched standard which obtains in the church. How can two walk together except they be agreed? And if the Holy Ghost is looking at one standard, the standard of perfect love, and I at a very different one, incomparably meaner, how can there be harmony? how can I be guided by him? A man sets out, with a guide, to go to a place which the guide knows to be 1,000 miles off, but which the man fancies to be 20 miles off; he walks leisurely along paying no attention to the remonstrances of the guide who would have him take the train and lose not a moment, lest he should be too late for the great prize to be there awarded. The flesh lusteth against the Spirit, and the Spirit against the flesh; there is mutual antagonism, a house divided against itself; one of the combatants must give in. Which shall it be? Yes, the Holy Spirit is omnipotent in the spiritual world, and there is no limit to the power which we may expect him to exert in and through us, when once we surrender the miserable bits and shreds of fancied power, relics of our natural life, recognize that we can, of ourselves, do nothing acceptable to God, and take to ourselves Christ in his entirety.

And when Paul had laid his hands on them. (6.) It should be 'laid,' not 'had laid.'

Spake with tongues and prophesied. The Spirit of God immediately manifested His Presence in them by tokens that neither they nor others could mistake; giving irresistible demonstration that Christ was at the right hand of God and that they were united to him as branches to the vine. And it is just this testimony that the Spirit is bent on giving now, and will give, if they who unconditionally and entirely submit to Christ, exercise the corresponding faith concerning Christ's absolute gift of himself to them. The Spirit of God will manifest himself in them with tokens so clear, in methods so unmistakeable and so well-chosen, as to convince the world of the reality of this salvation and of their own need of it.

Special miracles. (11.) The Greek means 'not ordinary.' Miracles were being wrought ordinarily in attestation of the word; but it pleased God to perform extraordinary miracles by the hand of Paul at this time. Paul was stirred up to realize that Christ was ready to show forth his power in a way that should profoundly impress men; there were doubtless many seekers, and there were many difficulties in their way; Satan was putting forth his power to keep them back; and Paul prayed earnestly that the Lord Jesus would appear to his confusion. What is presently related about the evil spirits shows the strong resistance made by Ephesian sin. But the two years of quiet labour prosecuted by Paul, had enabled him to develope a working, enlightened, consecrated band of Christians; their prayers had power with God, who granted signs and wonders in attestation of their being his people.

From his body were brought handkerchiefs. (12.) This was not probably of Paul's suggestion. There was danger that the people would think there was some power in Paul's person. But they who engaged in this, evidently knew that the power was in Christ and it was by faith in Him whom Paul preached that they cast out the diseases and the spirits.

We adjure you by Jesus whom Paul preacheth. (13.) Every exhibition of faith must have its imitation. These men wanted to make the name of Christ minister to their gains and their unhallowed reputation. There are too many at the present day trying the same thing. It is sometimes a recommendation to a man to be thought on an amicable footing with Christ; so they address Christ familiarly as though they knew him and he them, whereas they are strangers to each other. Oh the awful, heaven-daring hypocrisy of this.

And this was known to all. (17.) Sceva's sons had of course gathered an audience to see them cast out the devil; and when they had tried their usual methods and failed, then as a last resort they tried the name of Jesus. At all events there were witnesses of their extraordinary discomfiture, and it created a great sensation in the town; men saw the dignity and majesty of Christ and that it would not do to mock him.

Many came and confessed and showed their deeds. (18.) This is a necessary effect of the Gospel received into their hearts. Men have been palming themselves off as good when in reality they were evil-doers; they have no right to the reputation they have obtained, and truth demands that they should disclaim it, laying aside the disguises they have been wearing. The Spirit of God is the Spirit of truth. God is light and in order to walk with him we must subject every thing in us to the light. It may not be always edifying to enter into all particulars of our life of sin, but we must at least be willing to acknowledge our sinfulness, and repair our wrong treatment of others, so far as it is possible.

50,000 *pieces of silver.* (19.) About £1,800. This was a kind of testimony that would impress many, even more than the miracles. These books could have been sold; but the owners knew that they would be used for evil purposes, and they cheerfully sacrificed the value, great as it was. We have had many similar examples of the power of the word, in our own times; but they should be more common than they are. How many, called Christians, are engaged in occupations that are more hurtful than helpful to mankind.

And they drew Alexander out of the multitude. (33.) A Jew whom the Jews put forward, and for whom they sought to obtain a hearing, that the people might learn that they were as much opposed to the Christians as the Ephesians were.

When they knew that he was a Jew. (34.) They would not listen to him, for, being a Jew, he was opposed to their worship of Diana.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—May not the question of "Assurance" be summed up as follows:—

If we abide in Christ we *shall* feel assured. If we do not, doubts and fears will arise in consequence as to whether we are really Christians?

Yours faithfully,
SIMPLEX.

SABBATH OBSERVANCE.

To the Editor of the "Bombay Guardian."

SIR,—I shall be much obliged by answers to the following questions.

1. What grounds are there for believing that the Sabbath was observed before the giving of manna?
2. Is there any command on the subject *to the whole world,* irrespective of the 4th in the decalogue?
3. How did the first day of the week become substituted for the seventh?
4. Did those who began the new system not work seven days without a rest?
5. In connection with Question 1: was not the day the Creator rested Adam's first working day?

INQUIRER.

[We have repeatedly treated these matters, at length, in the *Guardian,* and can only now touch lightly upon them.

The declaration in Gen. ii. 3, would be sufficient, of itself, if there were no command regarding the Sabbath beside it, to lead all loyal subjects of God to sanctify the Sabbath. The succession of days belonged to creation, belonged to man; to God himself all days are alike, and to him there is no such alternation as fatigue and rest; He speaks here as the exemplar of mankind. There is no reason to doubt that the Sabbath was observed by the people of God who lived before Moses. The way in which the command is given to the Jews, carries with it a presumption that they were acquainted with it before. The New Testament speaks of the Lord's day, and it is very certain that the day of Christ's resurrection was observed and thus designated from the very time that he arose. Its introduction at a future time would have been a manifest impossibility. (See "Leslie's Short and Easy Method.") The change was from Saturday to Sunday, not from the seventh day to the first. It is called the 'first day' in the New Testament with reference to the Jewish week. A day of sacred rest after six days of labour is what the commandment requires. The early Christians who were converts from Judaism, observed many of them the Jewish Sabbath as well as the Lord's Day; and to this the Apostle Paul refers as optional, and not obligatory. We see no reason to believe that Adam worked on the day which God sanctified. A more beneficent institution, one better calculated to promote the happiness of man, than the institution of the Sabbath, it is difficult to conceive. The Sabbath, as our Lord says, was made for man,—not for the Jew only; and they who ignore the gift, multiply sevenfold the burdens of life.—ED. *B. G.*]

GREAT PROTESTANT UNION OF FREE CHRISTIAN CHURCHES.

To the Editor of the "Bombay Guardian."

DEAR SIR,—Knowing the interest you have ever taken in any matter relating to the spread of Christianity, and the strengthening of the individual Christian or Christian Churches in general, I venture to ask the favour of insertion of a few thoughts of a suggestive kind on the question indicated by the heading of this communication. As an Englishman I pride myself in my nationality, because of the stand my nation took centuries ago, against various forms of false doctrine, and ritual, as well as assumptions of priestly authority, contrary to God's holy word, and subversive of the glorious simplicity of the work of salvation in the heart of every believer, through faith in Jesus Christ as the Saviour of all that believe.

The testimony borne by our forefathers, not only in words, but the testimony which they gave amid every form of persecution even unto death, amid the flames which consumed their bodies, tell us of a faith which *sustains,* of a *peace* which is *abiding,* when it could give actual rejoicing in the midst of such bodily and mental sufferings, as our national history records for the strengthening of the faith of her sons in all after time, and as a beacon also to warn of the fatal consequences to any nation, which shall fall into the hands of a secret, malicious, and corrupt priesthood, which claims' prerogatives belonging only to God, and uses the weapons of hell for their enforcement.

Thank God that we not only had the light and strength to see and resist and overthrow this corrupt and powerful system, in the past, but we also have light still in our midst to preserve us from the secret and corrupting influences now at work not only in the Church which our forefathers overthrew in the past; but basely, secretly, "as angels of light" "creeping into" other churches "unawares, if possible to deceive the very elect."

We see already the working of Satan in the "three unclean spirits like frogs" which John saw "come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet" "which go forth unto the kings of of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. xvi. 13, 14.

Frogs notably croak in the dark, and so this false system works in the dark secretly. Go by a pond where frogs are croaking and strike up lights and they cease; or wait the rising of the sun and you have the same results. Their croaking is only in darkness. So with the Jesuits, they have their private confessionals giving them a secret power over their victims; they have their secret agents entering other churches *under false pretences* in order to corrupt them; and lastly you have them as laymen using every means of a *secret, base* kind to obtain information so as to guide them in the workings of a corrupt and corrupting system.

Such is their working at the present time. The system of the past has fallen of its own weakness from internal corruption. The numerous agents who have lived thereby, are now at work for another chance of power, and by every means in their power they are at work "with the kings of the earth and of the whole world, to gather them to battle," thinking doubtless out of the great confusion, thus created, to raise themselves to power once more.

Thank God for the word of Revelation, we are not left in darkness as to the workings of Satan: but have in this part as in other portions of his holy word, distinct signs given to us, that we may guard ourselves against the destruction thus sought to be hurled against us, when the secret plans shall be thought complete.

There are men of prayer and faith still left, as in the days of Elijah, and above all, there are men, not a few, who are standing forth boldly to declare the whole counsel of God against the corruptions of His truth and against every system which exalteth man instead of Christ.

As every false system has hitherto sought to establish itself, by force, at the expense of others, or where a pure system has been established then set to work to subvert that system, so as to secure its emoluments and the influence it possesses, so we find at present in our nation the work of corruption has found its way into our National Church, and is continually extending before our eyes.

This is not the greatest evil before us; there is the question arising as to the teaching of religion in our day schools out of public funds, that is out of the National purse, and further the establishment of a Roman Catholic Church in Ireland. Were Mr. Cobden alive he might truly say, "What next and next?"

Roman Catholic teaching *endowed* in Schools and Churches in Old England? Nay, we say, not so! We see the results in its *partial, secret* introduction into our Protestant Churches. We have known its effect on our forefathers; we shall not *forge ourselves chains* of spiritual bondage again. A burnt child keeps from the fire. We know the truth and mean to hold it fast, and avoid the unfruitful works of darkness. As in New Testament times the Apostle wrote, "beware of dogs, beware of evil workers," as a necessary and proper warning then and even still—so now in our day, especially at the *present time,* it is necessary to write and cry alond beware of FROGS, beware of these secret evil workers, who are abroad amongst the Kings of the Earth and in the whole world, to work corruption and destruction only.

There is need of much prayer and faithfulness on the part of every true Christian. Let the Protestant Churches arise and shake themselves from their lethargy; let them buckle on the armour of truth and righteousness, and by mighty faith and prayer, pull down the unfruitful works of darkness.

You will see, Mr. Editor, this is barely an introduction to the subject, and I have already trespassed too much upon your space; asking the favour of a few further remarks in a later issue.

I am, Yours truly,
A PROTESTANT.

Epitome of News.

SATURDAY, JANUARY 13, 1872.

—A brig from San Francisco for Cal[illegible] was caught in a cyclone July 3rd. October [illegible] the Steam-ship *Moses Taylor,* driven by head[illegible] far out of her course, fell in with this brig, b[illegible] it, and found one man, the Captain, alive on [illegible] He was a mere skeleton, reduced to just one [illegible] his weight. He gave the following acc[illegible] "The brig was caught in a cyclone on the ni[illegible] July 3, the same date of the solar eclipse. [illegible] after midnight, when the cyclone was at its heig[illegible] she was thrown on her beam ends, and found to [illegible] rapidly filling, and in order to prevent a total lo[illegible] of the vessel and her company, her maintopma[illegible] was cut away, and she righted up. No time wa[illegible] allowed to save any provisions or clothing from the cabin, and the crew were obliged to retreat to the foretop to prevent being washed overboard, as every wave made a clean breach over her. The mate, Mr. Johnson, died first, six days after the disaster. Two half-barrels of tongues, and a box of China starch were fished up out of the hold, but the drinking water was all found to be brackish. The salmon, tongues, starch, and a few fish caught with a hook from time to time, and occasionally a little rain-water caught in a sail, and always more or less brackish from the salt spray, were all that the ship's company had to subsist on.

"Capt. Hopken's account of the sufferings of his men and passengers is a most heartrending one. After the death of the mate, on the 9th of July, none occurred till Sept. 6, when they began to become delirious and weak from hunger and thirst, and several died or jumped overboard in their delirium. Boils and disease, induced by hunger and salt water, added to the intensity of their sufferings. Nine or ten days before the steamer rescued him, Capt. Hopken states that a bark ran down to the wreck, hove to for a few minutes, then squared away without sending off a boat, or making any effort to rescue the lives of those on board, of whom there were eight then living. The bark came so near that persons could be seen moving about on her deck. Those on the brig were so weak as to be unable to stand, but got on their knees and waved pieces of sailcloth, hoping to attract attention. Their feelings as they saw the bark square away when so near them may better be imagined than described. Their last hope being gone, they lay down, and one after another died or leaped over-board. The bark displayed no flag, and all that Capt. Hopken can recollect of her appearance was that she had a new, bright spanker set."

—Those who were directors of the Old Bank of Bombay at the time of its collapse, were lately thrown into consternation by the announcement that the shareholders were going to institute proceedings against them. The *Times of India* says: "Communications have been received in Bombay to the effect that the Committee of English shareholders protest against the institution of such proceedings. Moreover, they give reasons for so doing, which have so far influenced the native shareholders who last month determined to resort to law, that we hear there is every probability of the plaint already filed being withdrawn after the meeting on the 29th instant."

—"We read that just before the departure of the last mail from Sydney, news was received that the schooner *Cambria,* after having had part of her crew killed at the Solomon Islands, had reached Levuka, in the Fiji Islands, with six labourers on board. During the first night after [illegible] arrival, these men murdered the supercar[illegible] one of the crew, confined the rest below, an[illegible] ran the vessel on a reef, and made off."

—*Spectator:* "Lord Courtenay, the eldd[illegible] of the Earl of Devon, passed on Saturday th[illegible] the Bankruptcy Court. Lord Courtenay [illegible] thirty-five, but the debts were stated at t[illegible] tounding sum of £824,306, of which £567,66[illegible] secured and £256,638 unsecured. The me[illegible] terest upon that mass of waste would be, f[illegible] majority of middle-class men, a considerable fo[illegible] and we fear Lord Courtenay's will be fou[illegible] to be a solitary case. The temptation [illegible] induces a great noble to plunge into such a s[illegible]

of despond as this, and mortgage himself for life, is to ordinary minds almost inconceivable. No pleasure can be worth such a final 'spill.'"

—*Daily News*; Penzance, December 22: "The Steamer *Delaware*, from Liverpool to Calcutta, was sighted off the Islands of Scilly between one and two o'clock yesterday afternoon. Her engines were disabled, and the captain was seen on the bridge. A heavy sea was seen to smash the bridge, two similarly tremendous seas following. The *Delaware* suddenly foundered. The mate and another jumped into the lifeboat, and passed five poor fellows clinging to a spar, but were unable to help them. Forty-eight at least have perished. Boats are now engaged picking up the wreck."

Monday, January 15.

—Press telegram; Calcutta, January 13: "The King of Siam landed here to-day. His Majesty was received by Government, Military and Civil officials, and conducted to Government House, where the Viceroy received him. The King after an interview was conducted to the residence selected for him."

—One of the peculiarities of the Madras natives, says the *Madras Times*, is that they must ride. It does not signify what the vehicle is, but ride they must. It is no unusual thing to see a couple of men seated on a cart drawn by one cooly, or perhaps by a couple of women, the men looking as contented as if they were being drawn by a couple of the best Arab horses. But the most curious conveyance is that drawn by a very small bullock, and which has a seat about the size of a good-sized book. On this seat it is a very common thing to see two men sitting, and we have even seen three."

—*Bombay Gazette*; London: "A very important case was decided yesterday regarding the claims of Mahomedan and Christian relatives to educate a child. The child was Miss Victoria Skinner. Her father, who was a Christian, was killed at Meerut in 1857. The mother also was at that time a Christian. Ten years afterwards she married a second time, according to Mahomedan rites. The second husband had been a Christian and had already a wife whom he had married according to Christian rites; but, before marrying the mother of Victoria Skinner, he had renounced Christianity and become a Mahomedan. Two years afterwards, the daughter, who had been up to that time educated as a Christian, showed an inclination towards Mahomedanism. Some of her relatives then interfered, and made application to the Judge of Meerut to have her taken away from her mother, and brought up as a Christian. When consulted the girl herself declared her wish to be a Mahomedan. The Judge of Meerut, and the High Court affirming his decision, granted the application, and made the child over to her Christian relatives. The Privy Council have affirmed the rulings of the Courts in India, and decided that the young lady had not been long enough removed from a Christian school to form fixed opinions adverse to Christianity, and she is made over to the guardianship of her Christian relatives until she is supposed to be better able to decide for herself what religion she will adopt."

—The *Spectator*: "The New York papers declare that much of the recent victory of decent citizens over the Tammany Ring is due to some pictorial jokes issued, by an artist named Nast, in *Harper's Weekly*, a publication not very commendable to English ideas, but of vast circulation and clean of pecuniary corruption. We have not seen these drawings, but the consensus of New York opinion about them is complete. And we believe that the new book which has just appeared, 'St. Abe and His Seven Wives,' will paralyze Mormon resistance to the policy of the Washington Government far more than any amount of speeches in Congress or messages from President Grant, by bringing the minds of the millions the ridiculous- de of the peculiar institution, its opposi- the higher, yet more common instincts t. The canto called 'The Last Epistle to the Polygamists,' with its humorous of the way in which the Saint sealed to es, fell in love with one, and thencefor- ld not abide the jealousy felt by the other do more to weaken the last defence of sm—that after all, the women like it—than eam on narratives about the discontent Thousands of whom narrative and argu- ld make little or no impression, will feel ust be when many wives with burning atch the husband's love growing for one, e favourite is sick unto death, and how their lips and sneered at me, and watched tion,' and will understand that the first price paid for polygamy is the suppression of love, and the second, the slavery of women. The letter in which the first point is proved is too long for quotation, and would be spoilt by extracts; but the second could hardly be better proved than in these humorous lines:—

'Ah, right you air! A creed it is demandin' iron mettle!
A will that quells, as soon as riz, the biling of the kettle!
With wary eye, with manner deep, a spirit overbrimmin',
Like to a shepherd 'mong his sheep, the Saint is 'mong his women;
And unto him they do uplift their eyes in awe and wonder;
His notice is a blessed gift, his anger is blue thunder.
No n'ises vex the holy place where dwell those blessed parties;
Each missus shineth in her place, and blithe and meek her heart is!
They sow, they spin, they darn, they hem, their blessed babes they handle,
The Devil never comes to *them*, lit by that holy candle!
When in their midst serenely walks their Master and their Mentor,
They're hush'd, as when the Prophet stalks down holy church's centre!
They touch his robe, they do not move, those blessed wives and mothers,
And, when on one he shineth love, no envy fills the others;
They know his perfect saintliness, and honour his affection—
And, if they did object, I guess he'd settle that objection!'"

—The *Sind News* publishes a letter on Morality. We give its conclusion: "If Society, of whatever grade, tolerates breaches of the seventh commandment, for instance, by allowing within its charmed circle those who flagrantly violate it, each individual member of that Society virtually encourages adultery, and is therefore in the position of one who repudiates the idea that the estate of matrimony is a holy one. The same reasoning applies to the commission of other sins, proscribed by the laws both of God and man."

To this the Editor appends the following painfully suggestive note: "We shall be glad to hear from our correspondent again, but on some other topic than that which forms the text of his letter. Morality is a dry theme, now-a-days!"

Tuesday, January 16.

—Home paper: "In 1856, when paper makers were almost at their wits end, owing to the scarcity and dearness of rags, there were imported into this country fifty tons of 'esparto,' or Spanish grass, to be made into paper. The success of this venture is amply testified to by the returns of the amount of 'esparto' imported last year—no less than 150,000 tons, worth 10*l.* per ton, the price in 1863 being 9*s.* Nearly the whole of our daily journals are printed upon paper made from it."

A failure of this supply of esparto is now feared.

—*Madras Times*: "It is reported that the Bramo Somaj of Madras is in anything but a flourishing condition. The members cannot agree among themselves or about the measures that may be brought forward. We never had a very high opinion of this society. The creed, if creed it can be called, is made up of bits taken from every other religion. It is a patchwork creed, and, consequently, can never influence the minds of a body of men for any length of time."

"The native of India, physiologically considered, strikes us as a paradox. He succumbs to a blow a European would think nothing of, and dies as an angry British soldier once expressed it 'just to spite ye.' As safely strike a native as an egg-shell; but on the other hand, this same native with three or four others, will carry a portly *sahib* in his weighty palanquin at a run for miles; a feat which the strongest Englishmen in India would be hardly equal to! It is known where his weakness lies, in his liver and spleen, but whence his strength?"

—Professor Huxley, in a recent Lecture, said it was "one of the most fixed and distinct articles of his creed that there was no engine so carefully calculated for the destruction of all that was highest in the moral nature, in the intellectual freedom, and in the political freedom of mankind, as that engine which was at present wielded by the Ultramontane section of the Catholic Church. In common logical consistency they could never be satisfied with anything whatever but complete possession of the whole minds and souls of the children whom they had in their hands. He held that the predominance of their views was absolutely destructive of all that was highest in the nature of man. It was destructive of everything like freedom and intellectual progress; and he believed it was absolutely inconsistent with every possible form of free government. It was the duty of every man that cared for the elevation of his fellowmen, for that intellectual freedom which had made this and every other country worthy of its name, and for that political freedom which was supposed to be dear to every Englishman, to beware of giving support to this system."

—*Bombay Gazette*: "The English papers have hit upon the best argument that can be used against the Indian Income-Tax, when they urge that the amount it now yields is so insignificant as not to be worth fighting about. Half a million of money out of a revenne of fifty millions, or one per cent. of the whole annual produce of taxation in India, might be left out of the budget estimate of receipts for 1872-73 without being missed; and the Income-Tax, at its present reduced rate, hardly brings in more than this sum to the Imperial Treasury."

The *Indian Statesman* says that the rise in the price of Opium will yield a revenue of 1⅔ millions above the Estimates, three times as much as they are laboriously gathering from all India by the Income-Tax.

—*Indu Prakash*: "The annual exhibition of the Grant Medical College took place last Saturday week. The Hon. Mr. Tucker took the chair. The new Principal, Dr. Sylvester, read the report for the past year, and in that report he drew attention to one serious defect in the present curriculum of study. He said that the subjects placed before a student which he must get up for his examination are too numerous to permit him to be very well up in any, and that the result is that, after taking the degree, much of what has been learnt before it, and as a preparation for it, is necessarily unlearnt and forgotten."

Wednesday, January 17.

—There has been a great battle near Delhi, but all in fun, just for the troops to keep their hand in.

—*Times*: "At any season but the present the attention of the public would assuredly have been arrested by the advertisement which occupied an entire page of our impression lately. In those six columns was comprised nothing less than the new Manifesto of the United Kingdom Alliance for the suppression of the Liquor Traffic, and we doubt whether any such organization has been seen in this country since the days of the Anti-Corn Law League. On the 17th of October last the Alliance called upon its friends for a fund of 100,000*l.*, and three-fourths of that sum have already been guaranteed. The subscription list is astounding. It is headed by three offerings of 5,000*l.* each, and the contributions of 1,000*l.* and upwards are just five times as many. The aggregate, we are told, exceeded 73,000*l.* at the date of publication, and the sinews of war, it is perfectly evident, will be forthcoming in abundance for the approaching struggle. Considerable allowance no doubt, must be made for the fact that promises and not payments were asked for, the appeal being coupled with an express proviso that no pledge should be held binding in case of inability to fulfil it. On such terms it is clear people might afford to be liberal, but, however the mere estimate of pecuniary support may thus be qualified, the weight of recorded opinion will remain unaffected still. It is impossible to read the names appended to this proclamation without perceiving the strength and magnitude of the movement, nor can it be disguised that, in some respects, the very intolerance of the principles avowed may contribute to its force.

"When it is pretended, on behalf of the Trade, that the consumption of intoxicating liquors in this country is neither immoderate nor pernicious, the common sense of the public rebels against the assertion. Whatever may be the figures and statistics of the case—and they are, at all events, so prodigious that no two computations come within ten millions of each other—it is certain they tell us a terrible tale. Probably most people would be ready to allow that a good half of all the money spent upon drink is spent to bad purpose—wasted as regards the outlay, worse than wasted as regards the result. The partisans of the Alliance would add that, whereas so intolerable an abuse ought at all hazards to be stopped, it is practically impossible to stop it without suppressing the whole Trade altogether. We hold them to be utterly mistaken; but they do, at any rate, start from principles claiming more ready acceptance than the doctrines put forth by the Trade."

—*Indian Church Gazette:* "The report of the Diocesan Committee for the Society for the Propagation of the Gospel is this year a mournful document. The loss of the Archdeacon, who was a firm friend of the Society, and of two valuable missionaries, Messrs. Driberg and Hesselmeyer, with the sickness of Mr. Crowfoot, which has crippled the Delhi Misson at a time when the work seemed to be full of promise, constitute an unwonted list of casualties. We are sorry to hear, though it is not mentioned in the report, of the ill-health of Mr. and Mrs. Winter, which will probably deprive this mission of their services during the next hot weather."

—The *Muir Gazette* urges the Editor of *Indian Abuses* to turn his attention to various slights or oppressions to which natives are subjected. Thus, the practice among many officers, of compelling native gentlemen who call on them to leave their conveyances outside the compound gate, is characterized as "insulting." Officials are accused also of winking at the extortion practised by their servants and orderlies on native visitors. It is asserted also that in many stations European officers are in the habit of borrowing buggies, carriages, and horses from natives, often keeping them for months, and sometimes returning them injured. The practice of accepting *dalis* is also said by the same writer to have grown into an abuse. Formerly these *dalis* consisted merely of fruits and vegetables, were merely a compliment, and were at once given by the recipients to their servants. Now *dalis* are expected to be costly and valuable.

—*Overland China Mail*, Dec. 28: "The Japanese embassy to foreign Governments, to consult regarding the revision of treaties, was to leave by the American Mail on the 22nd: it is accompanied by Mr. De Long, American Minister, as far as Washington.—Six hundred native houses have been burnt at Yedo, and many lives lost.—A naval review took place on Wednesday at Yedo. The Mikado, attended by many of the chief nobles of the Empire, was present, and is said to have been well satisfied with the performances of his fleet.—A telegraph is to be laid between Yedo and the North, and a second route to Europe will soon be completed.

"In China the cold has been unusually severe at nearly every port, and the phenomenon of ice has appeared at Canton and Hongkong. Telegraphs are engaging increased attention up North, and the Russian-Japan line is expected to be a very strong competitor with the southern lines. Tsengkwo-fan has made an official visit to an inspection of the telegraph offices. After examining the instruments and receiving and sending several messages, the Viceroy pronounced the telegraph and its results to be 'good, very good, and superlatively good;' and altogether the aged official appeared considerably impressed."

—*Times of India* telegram: "Disturbances near Loodiana. Four Regiments sent."

—The Calcutta correspondent of the same gives an account of the Reception of the King of Siam by the Viceroy: "At an early hour of the afternoon the elite of Calcutta society began to assemble in Government House, and by the appointed hour, 3 P.M., the space allotted for visitors was completely filled. At the above-named hour the Countess of Mayo and the Marchioness of Drogheda, with their attendant ladies, passed up the marble hall, and took their seats to the left of the throne. The band at the foot of the grand staircase then commenced playing the national anthem, and the appointed dignitaries of the Government proceeding to the entrance, announced the arrival of His Majesty. Immediately afterwards the procession passed up to the Throne room, the King walking at Lord Mayo's left hand side. Somehow the ideas of most Englishmen respecting Eastern potentates are not always based upon their experiences of European kings. On the present occasion, in the rather youthful-looking king, dressed in a blue frock-coat, with a sash, with a pleasing expression on a face, the features of which are naturally characteristic of their Siamese origin, there was almost a disappointment that His Majesty had not been less self-possessed, and apparently quite at home in the dignified scene around him. After conducting the King to the chair of State on his right hand, the Viceroy stood up, and with a *bonhommie* peculiarly his own, told His Majesty what pleasure it afforded him to welcome him here; and that it would be his pleasure, as well as his duty, as the representative of Her Most Gracious Majesty the Queen of England, to show the King every attention and hospitality on the occasion of his visit to this country, where he would no doubt see much that would amuse him. The Siamese Princes, and the several members of the King's suite, were then presented to the Viceroy, after which Lord Mayo rose, and presented to the King the Lieut.-Governor of Bengal, the Lord Bishop, the Judges, the members of his Lordship's Council, and the Hon. Ashley Eden, the Chief Commissioner of Burmah. His Lordship and the King then conversed a short time, His Majesty apparently speaking English with much freedom. The Viceroy then rose and conducted the King to the head of the grand staircase, followed by the Princes and members of the suite. The Lieut.-Governor of Bengal accompanied His Majesty to one of the state carriages in waiting, the European troops presented arms, and, escorted by two troops of Native cavalry, the King proceeded to the residence prepared for him in Wood Street. Next week there will be gay doings, which His Majesty of Siam appears fully capable of appreciating and enjoying."

THURSDAY, JANUARY 18.

—The Convocation of the University of Bombay took place on Tuesday last. H. E. the Governor, (Chancellor) made an address, of which the following is an extract:

"I think it may be fairly inferred, that those who come to this University are content to look to the first honour they obtain as the only object for which they come to the University. They look upon the honour as a sort of certificate which will enable them to obtain preferment and emolument, and do not seek to obtain University honours for the sake of learning and intellectual culture. Now I think that this is a source of very serious regret to everybody who has the interests of this University at heart. A very illustrious citizen of the City of London, in days long gone by, Sir Thomas Gresham, erected a fountain near the residence of the Chief Magistrate, with a stone shelf upon which the weary porters could lay their loads while resting, and upon this stone was inscribed the legend, 'Rest and be thankful.' Now it appears to me that the junior members of the University treat the learning they acquire pretty much as the overloaded porter treats his load. They are content to be relieved at the earliest moment from their labours, and be at ease, and think the sooner this is obtained the better; and then, like the weary labourer, their motto is, 'Rest and be thankful.' Now I would impress upon my young friends not to look on the honours they may gain in what I may call a sordid light,—not to regard the honours of the University merely as an introduction or a certificate of character or competency, and desirable only from what may be termed their commercial value; to do this is to introduce into the Temple of Learning the spirit of the market and the exchange. I would have them consider that the honours which they here obtain are but the first step on the ladder of learning. Their first course here is really their probation, a training that will fit them for greater efforts and for higher culture, which, if steadily and earnestly continued, will develope in their minds the taste for all that is refined, the love of what is wise and good, and place them in communion with the lofty spirits who, in every language of the world, have embalmed their thoughts in the precious literature which has come down to us."

—*Times of India:* "India in general, and Bombay in particular, has already derived substantial benefits from the opening of the Suez Canal; and we are now beginning to reap the advantages of the opening of the great sister work of engineering skill, the Mont Cenis Tunnel, in a considerable acceleration in the period of transit occupied by the English mail. The actual saving of time from London to Brindisi is forty-eight hours; but we learn that by an agreement lately entered into by the Postal authorities at home with the Directors of the P. and O. Company, they have agreed to increase the contract rate of 9½ to 11 miles in the Mediterranean. By this arrangement the saving on the whole line will not be less than three days, and we may therefore expect to see our English mails arrive here in future early on Thursday."

—Same; telegram, Meerut, 17: "The outbreak near Loodiana was of the Kookas.—The Camp at Delhi is now being broken up."

—*Englishman:* "A Society has been started at Birmingham, called 'The Anti-Jewish Conversionist Society,' in which one rule is, 'that the duty of the President will be to oppose all lecturers or public writers who not only assail, but who publicly endeavour to convert Israelites from their faith.'"

There has long been a Society of this kind in existence. Our Lord had to contend against such a Society; his disciples were all conquered from them. The Jews themselves are that Society, and they are many millions strong.

FRIDAY, JANUARY 19.

—*Bombay Gazette:* "It is now settled that Sir Seymour Fitz Gerald will remain in office as Governor of this Presidency till the first week in May as Sir P. Wodehouse wishes to go home for a month in March."

—A building for the Telegraph Offices has been commenced on the site between the new Post Office and the Queen's statue. The new Sailors' Home is to be built on the site of the present Post Offiee stables in the angle of the Dockyard premises, facing the Wellington Fountain.

—Yesterday afternoon H. E. the Governor held a Levee in the Durbar Room. A considerable number of gentlemen assembled and were duly presented to Sir Seymour.

—A meeting of Rate-payers was held yesterday to consider the reply of Government to their memorial. Mr. Macdonald presided. The Ratepayers' Committee have decided to lay their case before the Government of India.

—*Saturday Review:* "If some of our countrywomen occasionally display a morbid fondness for unsavoury subjects, and propound some startling doctrines, their views of feminine freedom and independence fall far short of those which are advocated by Mrs. Victoria C. Woodhull, who is now lecturing on 'Free Love' to large audiences in the United States. At Steinway Hall, New York, some three thousand persons, it is computed, were present at her lecture. It is stated that the substance of the address will not bear repetition, and that in this country it would be suppressed under Lord Campbell's Act. Mrs. Woodhull is reported to claim 'an inalienable, constitutional, and natural right to love whom I may, to love for as long or as short a period as I can, and to change that love every day if I please.' It must be admitted that the privileges of free love could hardly be asserted in more explicit or more comprehensive terms.

Not only, Mrs. Woodhull holds, is the community not entitled to interfere with this right, but it is bound to protect her and her sex in the exercise of it. 'I trust,' she added, 'that I am fully understood, for I mean just that and nothing else.' We are afraid there is no possibility of mistaking Mrs. Woodhull's meaning, and perhaps it is as well, if free love is to be preached at all, that it should be proclaimed in the plainest and most outspoken language, so that there may be no misapprehension as to what it implies. An attempt has been made by an English writer to give a romantic and poetical version of the vagaries of the free lovers, glossing over the more repulsive aspects of the subject, and suggesting an impression of primitive and simple innocence. It cannot be said that Mrs. Woodhull encourages any illusions of this kind. Walt Whitman himself could hardly be more frank and uncompromising in his defiance of social conventions, or in his assertion of the supremacy of instinct and passion. Indeed it appears that the lecturer went rather too far for her audience at Steinway Hall, and that her too candid and glowing confessions created some disorder, which was increased by an altercation between herself and one of her sisters who was seated in the body of the hall."

—*Times of India;* Bhownuggur: "On the 15th instant at about 5 o'clock in the evening, a large number of prisoners in the jail having previously conspired, rushed at once on the guards in the inner wall, and possessing themselves of the muskets of the latter, rapidly fired on them. Intelligence of the outbreak soon reached the authorities, when some soldiers of the line, together with ten city police and the troops of the *Rassalah* were despatched to the jail. The prisoners, however, having some ammunition with them, fought with determination, and wounded several sepoys, killing two. Seeing this state of affairs the jail authorities took precautions at once to prevent any of the prisoners from escaping. The conspirators, it appears, were prepared for this. A large number of them then began to pull down a portion of the outer wall and succeeded in making a large hole, while the others jumped into a large swimming bath attached to the jail, and thence continued to fire on the guards. The commander of the sepoys, seeing the prisoners had the upper hand, resolved to make a rush, and ordered ten soldiers of the line to enter the precincts of the jail with two small cannon. This done so, and simultaneously charged ten people, the troops succeeded in scattering them,

then soon captured. Thirteen of the prisoners were killed, and two severely wounded. The assault and skirmish lasted nearly five hours, and it took another hour to capture the runaways. Some Europeans are said to have shown very great courage during the affair."

—Deaths last week, 368.

—*Indian Statesman;* Jubbulpoor, 16th: "Major F. W. Russell, late 3rd European Light Cavalry, doing duty at this station, was found lying dead upon the road early this morning. Being field officer of the day, he was out riding late at night, and about 2 o'clock in the morning called upon the clergyman to administer the sacrament to a friend. This was the last heard of him until he was found by some natives this morning lying dead on the road at the other end of the cantonment."

It is supposed he was thrown from his horse.

Miscellany.

—*Christian Intelligencer;* Notes by the Principal of the Lahore Divinity School (Rev. T. V. French):

Ferozepore, April 7th.—Conversed nearly two hours this morning with a very remarkable man, one of the most so I have met with in India. He comes from a village some miles off. His questions singularly brought Bishop Butler's arguments into play, his objections being those of the Bishop's supposed objector. Many were very ingenious, yet seemed to proceed from an anxious, and, in the main, a convinced heart. The profusion of blood in the sacrifices seemed to offend his Hindu feelings, and he inquired why, with perfect foreknowledge of evil, man was created, and created such as he was? As to the tree of knowledge of good and evil, he asked whether evil then existed, and if so, where? Much, too, he asked about Satanic existences. He said he was ashamed of asking so many questions, it seemed like "lalach," greediness; but he hoped I would not take amiss this greed of gaining truth. He said he was much visited by Gurus and Pundits, who discussed religious questions with him. As to Hinduism and Sikhism he saw no consistency or definiteness in them at all: no coherency in their principles; nor much more in Mahomedanism, except what it had borrowed from the Bible. The man, though a Hindu, used with great fluency and aptness the Persian equivalents for English theological terms, and expressed what he meant with the simplicity of an original and thoughtful, as well as a well-stored mind. He said he was often questioned about the Law and the Prophets; the former of which he had only seen extracts from. He took away with him a copy of the Old Testament.

9*th.*—A person of some consequence called, and sat one hour with me. He wrote on a paper he put into my hands, that while so many were with him he could not talk freely, but would come in secret at night. The next day he came late at night, and opened his heart, which seemed much attracted towards the Gospel. He gave me three Rupees for a copy of the Old Testament he wished to have sent him.

Facts such as these seems to indicate a much wider acquaintance with, and discussion of the Gospel than at first sight would appear. And no one could travel through the country, as we do, without constantly observing traces of a widespread spirit of *curiosity*, not as yet to be dignified with the name of *inquiry*. At Railway stations men will come up to us and say, "*Teach* us, teach us." "Teach us what?" we reply. "Teach us about God, God's truth, God's way." To an Englishman of ordinary bearing, it is not at all likely anything of this sort would occur; it would be incredible to such a one. The people detect a missionary at once, and will often make friends with him and question him, if he lays himself out, and is open to it. At the same time too much must not be hoped of this curiosity, except as a door to inquiry, and instrument of knowledge. Mr. Loewnle's paper in a back number of the *Calcutta Intelligencer* contained some very wise and suggestive hints on this subject, guarding us against being rash and ungrounded expectations. At present the want of sympathy and congeniality between the rulers and ruled, rather than positive ill or bad feeling, the distaste of the European community as a whole for native Christians, and the great disadvantage of the position the native Christian believes himself to occupy as regards preferment in State employ, and as regards getting his right in case of disputed property in law courts, which relations often take violent possession of, or fraudulently withhold from the Christian proprietor; and more than all, the ungodly and too often immoral example of Europeans, intensify to an incalculable degree the reluctance to side openly with Christ, which is created by caste distinctions, by threatened breach of all social ties, by the sapping of all ideas of immuteable truth and morality, by thousands of years of religious trifling, and endless manufacture of all kinds of false faiths, atheistic, deistic, pantheistic, polytheistic, and by the natural hatred of the carnal heart to the pure, loving, truthful word of God. One of the ablest native heads of education in this province said to me not long since, "It would spoil all my chance of promotion if I were to become a Christian. I should be detested and despised by my European superiors. Besides," he said, "some of the Government school teachers are like heathens; when we used to read Milton, and an allusion to the Bible had to be explained, my teacher would mock and make all sorts of fun." It is not from any delight in saying bitter and reproachful things that I mention this, but from a deep and sorrowful feeling that there is too much of truth in these remarks, and that much of what we have to do is to disconnect the Native Church with Europeans in all possible ways: to lead them to have their own churches, their own centres and starting-points of action, to set each other a good example instead of looking to the English for it: or rather to become examples of genuine, vital, primitive Christianity to us, epistles of Christ known and read of all, rather than to wait till we are the "manner of persons we ought to be." One has a painful sort of feeling sometimes that at no long distance of time the tables will be turned, and the Native Church in this land be rather the Missionary Church to *us*, than *we* standing in that relation to them; that while we become, "an empty vine, bringing forth fruit to ourselves," as Ephraim is described in Hosea, they will be the branch of the Lord, beautiful and glorious, full of freshness and vitality, marked by fruitfulness, growth, rootedness and extension. I have much hope that there is approaching a stage of native inquiry at which they will appreciate the fact that the Gospel of Christ has only an *accidental, not essential,* connexion with the English: and will take an independent stand on the Word of God, not ignoring at the same time the results of the great struggles and controversies through the sifting furnaces of which the Spirit of God has carried the Church, in ages long past, and purified and settled its main articles of faith. I have been much refreshed and comforted by preaching to some large open-air audiences lately from those words, "*What shall we do? Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.*" I have been able to remind them of the wonderful way in which the movements at Damascus and Ispahan towards the Gospel have taken place: in the former instance, by groups of earnest truth-seekers meeting to pray together in the spirit of our beautiful little Collect: "Lighten our darkness, we beseech Thee, O Lord;" in the latter, if we are rightly informed, by joint study of the Vernacular Testament which Henry Martyn left among them, laying down his life in the attempt to win Persia to be one of Christ's many crowns; and to open the door into which our brother Bruce is trying to make a wider entrance. I have found the scriptural teaching of the work of the Holy Ghost, in quickening and converting, empowering and sanctifying,—this following upon the burning and *withering* work of the Holy Spirit, on which Spurgeon has a very remarkable sermon (on the words, "*Because the Spirit of the Lord bloweth upon it, the flower withereth,*" &c., (Isaiah xl.)—to arrest very remarkable attention, as if they felt *that* was the true way of arguing and controverting, to search into their deepest needs, and show how perfectly *met* they were in the Gospel, and how the utter lack, weakness, and hollowness, to which they must confess in their own faiths, would thus be exchanged for a fullness of life and power they were strangers to. Döllinger has most touchingly and convincingly shown how it was at that stage of deepest depression, faintness and sickness of despair, and helplessness, heart-broken disappointment, that the Gospel met the heathen of the Greek and Roman world: as the good Samaritan did the traveller wounded, stripped, and half-dead. His work on this subject, "Judenthum and Heidenthum," will be known to many. I do pray for my brethren, Native and European, and myself, that we may realize the living force and incalculable power there must be proved to be, if we will be patient, in the preaching of the *whole* Gospel testimony, where the Spirit has taught the teacher, giving a new glow to the chill embers of faith and love, opening the ear, and wakening morning by morning: and giving the skill to adapt and accommodate God's manifold truth to the ascertained state and symptoms of our hearers. From what I hear, the Wesleyan Missionaries (American) in Oude have felt and acted upon this; putting polemics aside for the same preaching of the new birth, conversion, the Holy Spirit's work convincing of sin, righteousness, and judgment, which has led to so many fruitful revivals in England. When we speak of these things, it is not without deep shame at remembering how far our practice is behind our words: and desiring most of all to stir up one's own heart to the recollection of what God's promise entitles us to lay claim to as the privilege of His ambassadors.

—Same:

BISHOP WORDSWORTH'S LETTER TO DR. DÖLLINGER.

The beautiful letter, which Bishop Wordsworth sent to Dr. Döllinger to comfort and sustain him in his faithful protest against the last blasphemous assumption of Rome, has appeared in its English form in the columns of the *Colonial Church Chronicle.* In reading its too gentle allusions to the fatal fall of the Roman Church, we are reminded, both directly and by way of contrast, of the tender charity for the souls of Roman Catholics, and the clear, dogmatic denunciation of their false system which the commentary of the same bishop contains. In his retrospect of Revelation xi. to xviii., Dr. Wordsworth writes, "We see also in the Apocalypse a strong appeal to Charity. Christian love longs, above all things, for the salvation of souls. It prays and labours that they who are now enthralled by Babylon may escape God's judgments, and may be saved from the fearful woes which are denounced by God upon her. Greatly, therefore, it is to be desired that these prophecies of the Divine Apocalypse were duly pondered by all members of the Church of Rome. May God, in His infinite mercy, grant that the words of St. John, who was miraculously rescued from the fiery furnace at Rome to behold and describe these visions, may have power by God's grace *to pluck them as brands from the fire.*"

Would it not have been wiser, according to heavenly expediency, to ask Dr. Döllinger's prayerful attention to the solemn warnings of the Apocalypse, instead of praying God "to prosper his efforts, so that the spots which now disfigure the Church's face may be removed?" "The cup of false doctrine," is the Bishop's comment on chapter xviii. v. 4, "in the hand of the mystical Babylon seems to have received its final infusion . . . . Yet still, even now, the Holy Spirit, who reads the heart and who wrote the Apocalypse, sees *some people* of God in Rome. Now, on the eve of her fall, He cries aloud by the voice of this heavenly angel, 'Come out of her, My people!'" Why not, then, lovingly echo this divine invitation, and add for the comfort of these German protesters the Bishop's further comment:—"Thus the Almighty and All-wise God Himself has vouchsafed to be the arbiter between Babylon and Sion, between the Harlot and the Bride, between Rome and the Church. And, therefore, with the Apocalypse in our hands, we need not fear the anathemas which Rome hurls against us. The thunders of the Roman Pontiff are not so powerful and so dreadful as the Thunders of St. John, the divine Boanerges of Patmos, which are winged by the Spirit of God."

This, however, is what the Bishop thought good to write in his letter:—

"Christopher, by Divine permission Bishop of Lincoln, to the Very Rev. and Learned Ignatius Döllinger, and to the brethren beloved in Christ, strenuously vindicating the primitive liberty of the Christian Church,—health in the Lord.

"When yesterday we were holding, in our Cathedral Church, a Diocesan Synod, at which were present about 500 presbyters, under the invocation of the Holy Ghost, after prayers, hymns, recitation of the Nicene symbol, and solemn celebration of the Holy Eucharist, we deemed nothing more important than a regard to the present condition of the Church of Christ and the taking of measures in reference thereto. And in this regard we greatly admired the signal mercy and wisdom of Almighty God in that, at such an ecclesiastical crisis and amid such great corruptions of faith and manners, daily advancing and growing worse, he has raised up you, most learned Sir, and many others of your countrymen distinguished for piety

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and learning, to oppose with boldness and constancy errors, novelties, and superstitions, and the Anti-Christian tyranny which disturbs and injures all things within the Church, and to undertake with all your power the restoration and maintenance of the Catholic Faith and the Church's ancient discipline.

"Wherefore, seeing that in the Christian Church all 'are members one of another,' and 'should have the same care one for another, and, whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it;' we agreed with one consent that we ought to supply to you the brotherly affection of our hearts, and to promise you whatever aid we can render towards the successful achievement of the holy enterprise so auspiciously begun. And we earnestly beseech Almighty God to prosper your efforts, and to conduct them to the wished-for result, so that the spots which now disfigure the Church's face being removed, she may shine forth in native lustre, and again flourish in primitive beauty."

TELEGRAPHIC NEWS.

Vienna, January 10th: The draft of the address to the Upper House notices the increased discontent at the recent misgovernment, and opposes increased military taxation.

London, 11th: England has submitted to the Emperor of Germany, for his arbitration, the memorandum relative to the San Juan question.—Mr. Gladstone has informed the Chamber of Commerce at Huddersfield that he is considering, with the Duke of Argyll, relative to the appointment of a commercial member for the Indian Council, and that he would shortly announce his views on the subject.—The Earl of Carnarvon is ill.—Sir John Pakington, in addressing a meeting of the Conservatives at Rochdale, stigmatized the sensational and extravagant policy of Government which has been so unsuccessful in Ireland.—Thirty thousand persons at Limerick have made a demonstration with banners and bands of music. Having received Mr. Butt, M.P., and other members of the Home Rule Movement, the procession halted at O'Connell's monument, where several speeches were made.

Paris, 11th: A large majority of the Army throughout France voted in favour of the Republic at the last general election.—The Members of the Left have agreed to enter to-morrow upon the discussion of M. Purard's proposition to proclaim the Republic in France.

London, 12th: The Home Rule Demonstration at Limerick is considered a failure.—A direct Submarine Telegraph Cable has been projected between England and New York.—It is stated that the Peninsular and Oriental Steam Navigation Company have proposed to the Italian Government to establish a weekly service between Venice, India and China at moderate rates.

13th: Colonel H. A. Hankey, of the 3rd Hussars, has been gazetted to the 1st Dragoons. Colonel Sir G. H. Lockwood, of the 12th Lancers, has been gazetted to the 3rd Hussars. Colonel Griffith has been gazetted to the 5th Lancers, *vice* Colonel E. Pole, who has been gazetted to the 12th Lancers. Major General Stundon (? Staunton) has been gazetted Colonel of the 92nd Gordon Highlanders.—The Rev. Mr. Watson, who murdered his wife at Stockwell, has been found guilty and sentenced to death.—Mr. Scudamore has been appointed Director-General of Telegraphs in England.—Sir Charles Dilke announces a Republican demonstration for the 30th instant.—The Earl of Carnarvon is recovering from his illness.—The mails from Bombay of the 23rd ult., were delivered in London to-day.

Paris, 13th: The Government have laid before the Chamber the new tariff for the duty to be charged on raw materials. A tax of from 9½ to 12 francs will in future be imposed on raw silks, and one of from 11 to 13 francs per kilogramme on thrown silk. The duty on ginned cotton will be from 45 to 40 francs, on carded flax 16½ francs, and on carded jute 670 (?6·70). The project admits of drawbacks, and may be only temporarily introduced.

London, 15th: Mr. Waran, an Anglican Minister, has accepted a Mission from America to China similar to the late Mr. Burlinghame's.—Sir J. Duke Coleridge has read letters proving that the real Roger Tichborne was refined and gentlemanly, and said he will call a young nobleman, himself tatooed, who had tatooed the real Sir Roger.

Paris, 15th: A Military Commission has left Paris, *en route* to Japan, to instruct the Mikado's Native Army.—M. Pouyer Quertier has remitted to Berlin the first fortnightly instalment of 80 million francs on account of the fourth half milliard due to the Germans.—M. Thiers declared to-day in the National Assembly that the treaties now existing with England prevent the importation of raw materials into Paris. Notwithstanding the wish of M. Thiers, however, the discussion will be continued to-morrow. There is no objection on the part of England to the proposition.—Count Persigny is dead.

New York, 16th: Congress by 170 to 21 has passed a bill granting an amnesty to all rebels with the exception of Federal officers and members of the Federal Congress.

London, 16th: Sir J. Duke Coleridge, in continuing his speech to-day in the Tichborne case, contended that the claimant's own story and letters proved that he was not Roger Tichborne but Arthur Orton.

Paris, 16th: A Prussian soldier has been assassinated at Luneville, and Germany has demanded that the assassin should be delivered up.—There is some agitation in France against the proposed tax on raw materials. The discussion on the tax is still continued in the Assembly.

London, 17th: The Attorney-General has opened the defence in the Tichborne case. He stigmatized the claimant as an audacious conspirator, perjurer, impostor, forger, and villain. He said he had knowledge of circumstances showing that the claimant's depth of wickedness was unexampled. The story regarding the wreck was a tissue of absurdities. He added that Sir Roger Tichborne had never quarrelled with his father.—The Republicans to-night invaded a Loyalist meeting that was being held at the Wellington Barracks, Knightsbridge. They expelled the chairman, smashed the platform, and then retired singing the "Marseillaise." The police remained motionless.—It is definitely announced that Parliament will be opened by Her Majesty in person.—The King of Denmark has congratulated the Queen on the recovery of His Royal Highness the Prince of Wales.—A contract has been signed by the Telegraph Construction and Maintenance Company, and Mr. Bischoffsheim for the construction of an Atlantic telegraph cable to be laid from England to New York.—Sir J. Duke Coleridge will conclude his speech for the Tichborne defence to-day.—Miss Christiana Edmunds, the Brighton poisoner, has been found guilty. She pleaded pregnancy, but a jury of matrons have rejected the plea.—The Police have dispersed the meeting at the Wellington Barracks, Knightsbridge.—Mr. W. Fawcett has delivered an address to his constituents. In his speech he urged a larger and a more liberal and dutiful attention being paid to the wants of India.—Sir J. Coleridge has not yet concluded his speech for the defence in the Tichborne case.—*Obituary:* Earl Kellie.

Amsterdam, 17th: The First Chamber has adopted by 29 votes against 6 a treaty ceding New Guinea to England.

Paris, 17th: The opposition in France against the proposed duties on raw materials is becoming general.

Constantinople, 17th: The first train in European Turkey, passing along the coast of the Sea of Marmora, entered Stamboul yesterday, and proceeded as far as the Custom House, traversing the old Seraglio.

Singapore, 18th: Heavy floods have occurred in Batavia and at Bantam, but no immediate danger is anticipated. The damage, however, done to bridges, roads, and buildings is great.

London, 18th: In a speech made yesterday at Sheffield, by Mr. Roebuck, he violently attacked Mr. Gladstone.

PASSENGERS SAILED.

Per P. and O. Str. *Mongolia, 15th:*

For Southampton.—Mr. and Mrs. E. Beard; Honourable Richard Dawson; Captain and Mrs. Skinner, and 3 infants; Miss Wilkins; Captain Lambert; Mrs. Senior; and Mr. W. Todd.

For Brindisi.—Mr. and Mrs. William Young, and child; and Mr. L. R. Ashburner.

For Suez.—Mr. and Mrs. J. A. Shepherd; Miss Meiklejohn; Mr. E. Lembcke; Mr. M. Candamo; Mrs. St. John; Lieut. Colonel and Mrs. Carden, and infant; Colonel and Mrs. Gillian; and Mrs. Longley.

Per Str. *Nebraska*, for Liverpool, viâ Canal, *15th:*

Mr. J. B. Ribton; Mrs. Harris; Mr. and Mrs. Dave Carson, and party (of 4 adults), Capt. Drummond; Col. and Mrs. Drummond, and son; Major and Mrs. Standen and 4 children; Mrs. (Major) Greenland; Mrs. Wells, child and infant; Mrs. Dixon and son; Mrs. (Col.) Thomas, and 2 children; Dr. J. C. Annesley; Miss Young, and Mrs. J. G. Smith.

PASSENGERS ARRIVED.

Per P. and O. Str. *Australia, 12th:*

From Southampton.—Mrs. Laird and two children; Mrs. Luke and two children; Mrs. and Miss Doveton; Dr. and Mrs. Fitzgerald; Mr. J. Laird; Lieut. Bishop; Cornet Verelst; Mr. W. Sutherland; Miss Lealy; Mr. F. M. Weedon; Mrs. Palins; Mr. D. E. Owen; Major and Mrs. Currie; Major W. Playfair; Mr. W. Bryce; Miss Thornycroft; Mrs. and Miss Walker; Mrs. West and two children; Capt. F. Colles; Dr. C. G. Roy; Mrs. Waddell; Mr. F. Phillips; and Mr. J. Watkins.

From Brindisi.—Dr. W. Muirhead; Mr. and Mrs. Achard; Mr. H. B. Lawford and son; Col. H. A. Brownlow; Lieut. J. C. Ross; Mr. and Mrs. Burmy; Mr. and Mrs. Smythe; Mr. J. A. Forbes; Mr. E. Poppe; Mr. W. Goodhue; Rear-Admiral Sir W. R. Mends, K.C.B.; Capt. and Mrs. Bradshaw; Mr. R. Ewing; Mr. Mavrojani; Mr. Massaontti; Mr. Fachari; Mr. Cavocoressi; Mr. Masson; Mr. D. Frick; Mrs. T. Kaiser; Mr. D. Nicol; Lieut. and Mrs. Bradwell; Mr. J. Heinrich; Mr. W. J. Sargeaunt.

From Suez.—Mr. J. W. Ballantine.

Per Str. *Walamo*, from London, viâ Canal, *15th:*

Lieut. Cotton, R.E.; Mrs. Hudson and child; Capt. and Mrs. Howey and two children; Col. and Mrs. Anderson and child; Major and Mrs. Lane and two children; Mrs. Baird and two children; Mrs. Ward and two daughters; Miss Savage; Surgeon and Mrs. Sexton; Lieut. and Mrs. Nicolay; Miss Bristow; Mrs. Noyes; Major and Mrs. Bamfield, son and daughter; Mr. Wood; Mr. Adams; Mr. White; and Mr. Smith.

DOMESTIC OCCURRENCES.

BIRTHS.

STOKES—January 9th, at Karty, the wife of Rev. W. Stokes, of a son.

DOUGLAS—Jan. 15th, at Malabar Hill, the wife of James Douglas, Esq., of a son.

MARRIAGES.

YARNOLD—COOKE—Jan. 9th, at Christ Church, Kurrachee, Sind, by Rev. George Shirt, C.M.S., Rev. Alfred Yarnold, C.M.S., Hydrabad, to Hester, daughter of Mr. Joseph Cooke, Cainscross, Gloucestershire.

MARTIN—MOORE—Jan. 15th, at Bombay, Mr. Henry Adolphus Martin, to Miss Ellen Amy Moore.

GREGSON—SAVAGE—Jan. 17th, at St. Thomas' Cathedral, Bombay, by the Venerable Archdeacon Maule, M. H. Gregson, Royal Engineers, to Mary Emma Griffith, daughter of the late Lieutenant-General Savage, R.E.

DEATHS.

KER—Jan. 15th, at Breach Candy, of apoplexy, John Ker, Esq., C.E., son of R. D. Ker, Esq., Clifton, aged 32 years.

GILMORE—Jan. 15th, Henrietta, the beloved wife of Mr. Joseph Gilmore, of intermittent fever, deeply lamented by a large circle of friends, aged 26 years.

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